

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9.

VOL. 2.

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SKETCH OF THE LIFE OF APOSTLE EZRA TAFT BENSON.

BY APOSTLE MATHIAS F. COWLEY.

Ezra T. Benson was born on the anniversary of Washington's birthday, Feb. 22, 1811, in Worcester county, Mass. He was the eldest son of John and Chloe Benson. His father was a farmer and Ezra, who, like his father, was extremely industrious, worked upon his father's farm until he was sixteen years of age, when he went to reside with his sister and her husband, who kept a hotel in the city of Uxbridge. His Grandfather Benson suddenly died while at work in the field, after which Ezra T. was placed in charge of the farm, which he managed successfully. At the age of twenty he received in marriage Pamela Andrus, of Northbridge, Worcester county, Mass. Soon after this he moved to Uxbridge, bought out his brother-in-law and became a hotel keeper. He was engaged in this business two years, in which time he made considerable means, which he invested with his wife's brother in renting a cotton mill, and commenced the manufacture of cotton in Holland, Mass. A combination of circumstances which he could not control rendered him unsuccessful in this business. He lost money and, retiring from it, went to hotel keeping, and was also postmaster in the same town. He was very prosperous in this avocation, rapidly making means, but a strong, unexplainable desire came over him to visit the west. He knew not why, and yet he could not shake off this feeling. Early in 1837 himself and family left for the west. In Philadelphia a gentleman whose acquaintance he formed spoke against the west and persuaded him to locate in Salem and he would assist him with means to establish himself in business. He acted upon this suggestion and spent one year in the place. In the meantime this great desire to go west remained with him, and he could not rid himself of the feeling. His friends offered him money and tried to persuade him to tarry and locate with them, but to no purpose; he longed for the west and in that direction he started. Calling at St. Louis, he purchased a small stock of goods and went up the Illinois river, not knowing where he should land. While on the river he became acquainted with a gentleman who proved to be his father's cousin. He

lived at Griggsville, Illinois, where Ezra concluded to stop. He was still unsettled in his feelings and only remained a short time, when he moved to Lexington, Ill., thence to the mouth of Little Blue river, where he and a man by the name of Isaac Hill located and laid out a town and named it Pike.

At this place he built a dwelling and a warehouse, but the place was sickly and his restless spirit led him to move onward. In 1839, early in the year, he was led by his impressions to Quincy in search of a home. Soon after he heard of the place he was impressed to move there, and here for the first time in his life he met the Latter-day Saints, who had just been exiled from their homes in Missouri. Becoming acquainted with their history and sufferings, his sympathies were enlisted. He heard they were very peculiar in their views, yet in conversation with them and listening to their public discourses he was very favorably impressed.

During the winter he boarded with a family of the Saints, whose faith and deportment in the walks of life led Brother Benson to hold them in high esteem. About this time a public debate was held in Quincy, in which a Dr. Nelson opposed the doctrines of the Latter-day Saints. The Prophet Joseph was in attendance and Ezra T. Benson listened with honest attention to both sides. At the conclusion of this debate he was fully convinced that the principles of the Saints were superior to those of their opponents and in perfect harmony with the Bible. While rejoicing in their victory over the opponent, Ezra had no idea at that time of joining the Church. He and his wife continued to hear them and their doctrines were the chief topic of conversation. His wife first declared her faith in the doctrines, and when the people who knew them learned of their belief in "Mormonism" they made a determined effort to get them identified with a sectarian church. About this time Elders Orson Hyde and John E. Page, on their way to Jerusalem, preached in Quincy, and all doubts, if any still existed in the mind of Ezra T. Benson, were removed. He and his wife were baptized by the President of the Quincy

Branch July 19th, 1840. From the time he reached Quincy all desire to move left him. He was content, and when the light of the Gospel was given to him through obedience to the same he knew why he wanted to go west and why discontent attended him in every place until he reached Quincy, the home of the Latter-day Saints. The Lord led him by his own right hand and prepared his heart and that of his wife to obey the truth and accomplish the great work which Ezra T. Benson subsequently performed as a servant of God. In the fall of 1840 at conference in Nauvoo he was ordained an Elder. Soon after his return to Quincy he was honored with a visit from President Hyrum Smith, who ordained him a High Priest and appointed him second counsellor in the presidency of the Stake recently organized by President Hyrum Smith in that place. In April, 1841, he moved to Nauvoo, purchased a lot, built a home and was in every way active in promoting the growth of the Church and the city of Nauvoo.

June 1st, 1842, he went on a mission to his native Eastern States, performed a good work and returned in the fall of 1843. In the month of May, 1844, he went east with Elder John Pack and was absent until they learned of the martyrdom of Joseph and Hyrum Smith, when they returned to Nauvoo. In the fall of 1844 he was called to be a member of the High Council in Nauvoo, and soon after was sent on another mission to the Eastern States. He presided over the Boston Conference until May, 1845, when he was counseled by the authorities of the Church to gather up the Saints in that region and lead them to Nauvoo.

Upon his return he went to work on the Nauvoo Temple, working hard by day and many times by night standing guard to prevent the onslaught of fiendish mobs.

At the exodus from Illinois, Ezra T. Benson and family moved out with the first company in 1846. William Huntington presided at Mount Pisgah, and to him Ezra T. Benson was appointed a counsellor. While at Pisgah he was notified of his appointment to the Apostleship to fill the vacancy in the Council of

the Twelve made by the Apostacy of John E. Page. He moved on to the main camp of the Saints in Council Bluffs, and at this place was ordained to the Apostleship July 16th, 1846. From Council Bluffs he went on a brief mission to the east, returning Nov. 27th, 1846. In the following spring he was selected by President Young as one of the honored company of 143 to pioneer the great West and find the home which God had held in reserve for his people. When Brother Benson, years before, felt the spirit urging him westward little did he dream how great the import of such impression. That in the west he should find the True Plan of Salvation and carry the standard of that Gospel still westward 1,500 miles, plant the Stars and Stripes on Mexican soil, and be himself one of the first men in founding the greatest commonwealth of people ever founded in our great republic.

Soon after his arrival in the valley he returned to meet the companies of Saints en route and inform them that a place of location had been found. He accompanied them to their destination and then returned to Winter Quarters with the pioneers. He next performed a successful mission in the east, being absent several months. On Jan. 14th, 1847, he with others was named in a revelation to the Prophet Brigham Young to organize companies of Saints for their pilgrimage to the Far West. "Let my servants, Ezra T. Benson and Erastus Snow, organize a company," was the word of the Lord to His mouthpiece on the earth. Upon returning from his mission to the east he was appointed to preside in Pottawattamie county, Iowa, where he was associated in the management of the Church in that region with Apostles Orson Hyde and George A. Smith. Concluding his labors in Iowa, he moved to Salt Lake Valley in 1849. En route he was seriously ill, but by the prayers of the camp, with fasting, the power of God was manifested and he recovered. Again in 1851 he was sent to Pottawattamie county, Iowa, to gather up the Saints and help move them to the body of the Church. From this mission he returned in 1852. While at home in Utah he was constantly at work either with his hands to improve and develop the country, in council with the Priesthood, or preaching the Gospel among the Saints. In 1856 he went on a mission to Europe, where he was associated with Apostle Orson Pratt in the presidency of the British Mission. He returned home the following year. Elder Benson was not considered as a great public speaker, yet he was vigorous and earnest. When the weather was oppressively warm it is said that he would take off his coat while preaching and remark to the congregation that he believed in "comfort more than in style." In 1860 he was called to preside over the Saints in Cache Valley. He made this his home the remainder of his natural life, being the Apostle of the Northern country. He was wise in council, industrious and exemplary, and a source of great strength to the people in colonizing and building settlements in that valley. In the early settlement of Cache it was so cold that it was hardly deemed feasible for being occupied. Today it is the best watered and has under cultivation a greater percentage of its land than any other valley in Utah.

He went to the Sandwich Islands with Apostle Lorenzo Snow, Elders Joseph F. Smith, Alma L. Smith and Wm. W. Cluff, to regulate the affairs of the Hawaiian Mission. He, with President Snow, narrowly escaped drowning while approach-

ing the coast of one of the islands by the capsizing of the boat. This was the last mission abroad performed by Apostle Benson.

Aside from his labors abroad he performed many important missions among the Saints. He was an active member of the Provisional State of Deseret. Afterwards he became a member of the house for several sessions in the Territorial Legislature, and the last ten years of his life was elected and served with ability in the legislative council.

In 1869 he became associated with Elder Lorin Farr and Bishop Chauncey West in constructing the Central Pacific railway. They had a large contract of grading on the promontory. On Oct. 3d, 1869, while in Ogden City attending to a sick horse he was suddenly stricken with heart failure and died the same day. His funeral occurred in Logan a few days later, with a numerous family and thousands of Saints and friends to mourn his departure.

He had "fought the good fight, kept the faith and finished his course." He went to receive the crown of glory laid up for the faithful and left to his sons and daughters the legacy of a good character, a faithful record of devotion to God and His cause. He gained eternal riches and "He that hath eternal life is rich."

History of the Southern States Mission.

(Continued from page 400.)

July, 1900—Owing to the revivalistic feeling prevailing throughout the South at this season of the year, the Elders were counseled to conduct themselves in a quiescent manner, and therefore the month opened with things in a quiet way, generally speaking.

Elders J. A. Welker and W. A. Adams encountered a mob in Cabarras county, North Carolina, but the brethren escaped unharmed. In Charlotte, N. C., the Gospel was opposed by a sectarian preacher, and a discussion was carried on through the columns of the Charlotte News. Fair play was granted on both sides, and we trust that many honest souls were thus brought to a knowledge of the truth, or at least, a better understanding of our faith.

Elders E. G. Anderson and Joseph H. Lewis were forced to leave Chester City, Chester county, S. C., being ordered to do so by a band of mobbers. (See Star, 308-310.) In all the work is progressing, although the reports of the Elders are small.

The arrivals from Zion for the month of July are: J. W. Imlay, George H. Clark, C. L. Riding, Lot Robinson, N. L. Richards, Joseph Mills and Eugene C. Miller.

August, 1900—The month opened with the weather hot and dry. There seems to be much illness among the Elders, owing the excessive and oppressive heat. In North Carolina several cities were opened, and work in them successfully conducted. The Elders in Mississippi were threatened with mob violence, but they avoided the ruthless fiends and the Lord protected them.

On Aug. 9th Elder Robert A. Paxton, of the South Carolina Conference, was taken sick at Greenville. After languishing for twelve days he was taken to Blacksburg, where he could be better cared for by the Saints and Elders. He showed every sign of recovery until Aug. 25, when a change was noticeable. He steadily grew weaker until the evening of the 27th, when he passed peacefully from this mortal probation, saying, "I have fought a good fight." President

Rich, who had just returned from New York, received word in Richmond, Va., of the death of Elder Paxton, and hastened to Blacksburg, at which place the body was embalmed. (See Star, Vol. II, 313, 328, 392.)

Only five Elders came during this month. They were: James M. Taylor, Alfred B. Hill, W. C. Crump, Jr., Ira De Mill and W. H. Wilcox.

September, 1900—The spirit of heathenism was manifest in Statesville, N. C., and Elders W. G. Atkin and A. O. Smoot were commanded by a band of about twenty men to abandon the city and keep out of its precincts. Florida reported that not a few of her Elders were sick and unable to work.

This month, like unto August, witnessed the death of one of our faithful and valiant Elders, whose energy and zeal made him an efficient and successful worker—Elder J. D. Frankland. His death was sudden, and his beloved companion, Elder A. L. Meacham, did all in his power to help him, but the call to a higher mission could not be thwarted, and he succumbed to the summons Sept. 12th at 8:40 p.m., near Ansley, Pike county, Ala. (See Star, 338, 347, 351.) He died, as he had lived, a faithful servant of God.

On the night of Sept. 9th Elders J. F. Hamilton and A. T. Jones met with an experience in Battletown, Ky., which assumed a serious aspect. Having just received a visit from their President, they appointed a meeting at a friend's house, and were favored with a large congregation. The President and his companion remained at the friend's home, while Elders Hamilton and Jones left for the home of another friend. On their way they were compelled to pass through a thick patch of woods, and here they encountered a shower of eggs, ancient with age, and strong to the sense of smell. As luck would have it, none of these "rotten members" found a resting place on the Elders, although the womenfolk in the company received a goodly share, more than the average sister would bargain for. The President left the next day, but the Elders remained to hold meeting in the city. A large crowd turned out, and the brethren felt safe and secure, but when meeting was over and they were walking around the house they were very much surprised to find themselves confronted by a mob of masked men, about twelve or fifteen in number. One of the ladies present recognized the voice of one of the mobbers, and procuring a lantern she went up to him and uncovered his face. Her recognition was correct, for it proved to be her own brother, and when he found himself thus identified he became exceedingly angry, and grabbed his sister, kicked her, struck her violently with his fist, and finally endeavored to choke her, and it is doubtful if she will ever fully recover from his wicked, uncalled, malicious assault. At this juncture the hearts of these outlaws began to fail them and quake with fear, so they decided to go. The Elders took advantage of the opportunity and left also, moving to another part of the county, that they might continue their work without molestation.

Only two Elders arrived during this month, and these two, Heber C. Kimball and Oliver Jackman, were fitted out and assigned to their fields of labor.

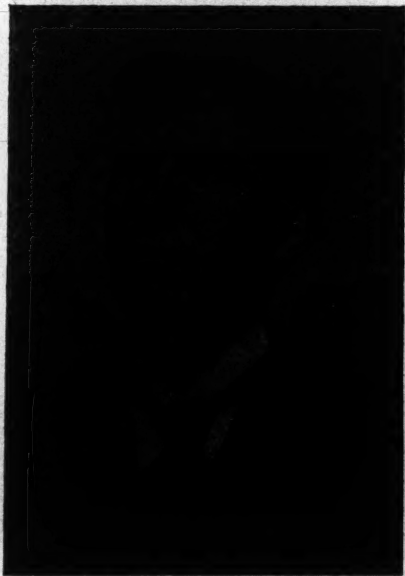
(To be continued.)

"Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man."

OUR CONFERENCE PRESIDENTS.

Louisiana is soon to become a part of the Southwestern States Mission, but before we bid adieu to her and her noble Elders, we desire to present to the readers of the Star a brief sketch of the life of Elder F. H. Critchfield, who now presides in that Conference. In the cold, bleak month of December, on the 18th, in the year 1874, at Batesville (now Erda), Toole county, Utah, he first saw the light of day.

When 6 years of age his parents moved to Oakley, Idaho, at which place they now reside. In a newly settled region it was not possible for our brother to obtain a high scholastic education; such blessings were not afforded him, but he labored with his parents to redeem the barren land and make the desert to blossom as the rose. Under such conditions one would naturally develop more brawn than brain, more muscle than mentality. Environments, to a great extent, make us what we are, and if you would find



ELDER F. H. CRITCHFIELD.
President of Louisiana Conference.

bold, sturdy, true-hearted, whole-souled men, then explore the regions of the West, where the towering peaks of the snow-clad Rockies stand out as sentinels to the clear, blue sky.

In the winter you might find our brother in a little log school house, wrestling with mathematical problems, dictation exercises, spelling, or articulating grammatical difficulties. The summer found him upon the farm, attending to the necessary chores, and making himself generally useful. From the log school house he graduated to the Cassia Stake Academy, where he spent a few months in study.

Although his father never obeyed the Gospel, he accepted it, and taught his children to ever observe the Golden Rule. At the age of 17 he commenced to work for himself, separate from the household. For some time he herded sheep, and this exercise in the material, literal world gave him a slight insight for his future work of gathering lambs for the fold of the Good Shepherd, Jesus. In 1894 he became the husband of a sweet damsel, who awaits his release with expectant anxiety.

It was on the 2d day of April, 1899,

that he was notified that his services were required to preach the Gospel in the South, and, as all the faithful have done heretofore, he responded. Scarcely a year has passed since he was set apart (Nov. 16th, 1899,) and today we find him presiding in Louisiana.

He has but a very small corps of laborers, the smallest in the Mission, but they are doing a good work, and the Lord is blessing their noble efforts. Brother Critchfield and the Elders of the Louisiana Conference have a hard field, but by the help of our Father they struggle with might and main for the Gospel of salvation.

The Magnificent Revenge of the Governor of Missouri.

A few years ago, while Robert Stewart was Governor of Missouri, a steamboat man was brought in from the penitentiary as an applicant for a pardon. He was a large, powerful fellow, and, when the Governor looked at him, he seemed strangely affected. He scrutinized him long and closely. Finally, he signed the document that restored the prisoner to liberty. Before he handed it to him, he said: "You will commit some other crime and be in the penitentiary again, I fear."

The man solemnly promised that he would not. The Governor looked doubtful, mused a few minutes, and said:

"You will go back on the river and be a mate again, I suppose?"

The man replied that he would.

"Well, I want you to promise me one thing," resumed the Governor. "I want you to pledge your word that, when you are mate again, you will never take a billet of wood in your hand and drive a sick boy out of a bunk to help you load your boat on a stormy night." The steamboat man said he would not, and inquired what the Governor meant by asking him such a question.

The Governor replied: "Because, some day, that boy may become a Governor, and you may want him to pardon you for a crime. One dark, stormy night, many years ago, you stopped your boat on the Mississippi river to take on a load of wood. There was a boy on board who was working his passage from New Orleans to St. Louis, but he was very sick of fever and was lying in a bunk. You had plenty of men to do the work, but you went to that boy with a stick of wood in your hand and drove him with blows and curses out into the wretched night, and kept him toiling like a slave until the load was completed. I was that boy. Here is your pardon. Never again be guilty of such brutality."

The man, cowering and hiding his face, went out without a word.

What a noble revenge that was, and what a lesson to a bully!—Success.

The Road to Success.

Dr. D. K. Pearson, millionaire, philanthropist and patron of colleges, says that the rules of life can be summed up as follows:

1. Practice steady economy. Do not spend until you have it to spend. Be strictly honest, and never take advantage of men. Avoid show and extravagance. Use your money to educate the poor.

2. Be your own executive. Trust no man to administer upon your estate. You cannot carry out of this world any amount with your dead hands. There is no use for money beyond the grave.—Saturday Evening Post.

OUR CONFERENCE PRESIDENTS.

Elder John H. Bankhead was born at Wellsville, Cache county, Utah, Oct. 12th, 1874. His parents are Utahns—on his mother's side of English descent, and on his father's of Southern Dixie lineage; thus we may properly designate him an Anglo, Southern American Utahn.

His early boyhood days were spent upon the farm in the summer, and in the Wellsville district school in the winter time. After graduating from the district school in 1893, he entered the State Agricultural College. In 1897 he received his diploma, which conferred upon him the title of B. S., having completed a four years' commercial course. He taught school in Wellsville during the winter of 1897-98 and 1898-99. While thus engaged he received a call to perform a mission to the Southern States. His call came in the early part of March, 1899, and on the 18th of said month he left Salt Lake City for Chattanooga.



ELDER JOHN H. BANKHEAD.
President of Florida Conference.

Upon arriving in Chattanooga he was assigned to labor in the North Kentucky Conference. He spent the first nine months as a canvassing Elder, and was then called to act as first counsellor to President Don C. Benson. During the three months that he occupied this position he visited all the Elders in that Conference.

In the latter part of June Brother Bankhead was transferred to the Florida Conference to succeed President George W. Skidmore, of that Conference. Since July 16 he has assumed control of Conference affairs in the Balmy State, and his work and manly effort is a striking and lasting testimony of his worth and sterling integrity. He exercises great care, is judicious, wise and discreet. His reports show him to be a careful and earnest presiding officer. The Elders love him, and a perfect unity exists in his Conference.

Elder Bankhead is a married man, and Miss Annie Mipplesen was the lucky girl, who is now the honored spouse. His labors have been a source of joy and pleasure, and we trust they may ever continue so to be.



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SATURDAY, NOVEMBER 17, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

"BE NOT DISMAYED."

Mankind are easily discouraged in this life, and oftentimes, otherwise noble, valiant souls, sink beneath the yoke of disappointment, failure, affliction and persecution. While it is true that in this mortal probation we have many trials which in their nature are discouraging and depressing, yet we can also find joy, consolation, strength and encouragement. There is no trial but what there is also a way by which it may be successfully encountered, and triumphantly overcome. Many trials and much affliction seems to be the common heritage and legacy of the people of God, and to all such the Father of mercies has, through His inspired servants, both ancient and modern, given words of encouragement and comfort.

Speaking by the mouth of the prophet Isaiah, the Lord says, "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee;

yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isaiah 41:10). Here we have a divine expression of the help of the Lord, a comforting counsel to "be not dismayed," a promise of strength, and that we shall be upheld with the right hand of righteousness. It has ever been necessary for the Father to comfort His people, for they have at all times been subject to the wrath of the evil one, targets for the enemy, and material for the scoffs, jeers and ridicule of the ungodly. So we find the Creator blesses them with inspired men, upon whom He bestows the spirit of wisdom, counsel and revelation, that they in turn might impart the same unto the people and comfort them in their afflictions. To the gallant Joshua, the valiant captain of Israel's host, the Lord spake thus: "Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9). When we have the blessed assurance that God is with us, and that by His holy spirit He will shield, strengthen, guide and comfort us, we need not be dismayed, or fear the hosts of the wicked, for legions of angels stand ready to protect the servant of righteousness. Could we but realize the majesty, might and overruling power of our God, and then consider that One great as He is even our Rock and Defense, why should we fear the foe or be dispirited for the conflict? The Father has in times past bared His mighty arm in defense of His chosen ones, and He has not lost His strength, neither has His love for His people vanished. He stands ready now to defend the righteous and bring the wicked low in misery and anguish.

Though afflicted, persecuted, scorned and derided, the people of God can lift up their heads and rejoice, knowing full well that their redemption draweth nigh, and that the truth they have embraced will eventually triumph and righteousness fill the whole earth. Ye need not be dismayed, saints of the Most High God, the Lord He is your friend, your strength and your Deliverer! When the wicked scorn, the ungodly deride, and the evil ones persecute, look unto the Lord, read the good word, and find joy in these words, "The Lord is with thee whithersoever thou goest." The joy one derives by reason of loyalty to God, and fidelity to His laws, is a joy supreme, holy and divine, and one which passeth all understanding. In serving the Lord we oppose the world; in serving the world we oppose God. We cannot afford to bow in acquiescence to the ways of the world, neither can we afford to worship at the shrine of mammon. If we would only forsake God, righteousness and truth, and be one with the world, honors from men, titles, dignities and worldly favors would be ours; but, on the other hand, to serve God and walk in His holy ways, means that we shall be subjected to hate, that we shall be maligned, reviled and sneered at by the lovers of this world. We have a faith that impels us onward, forward, upward. Yea, in the midst of persecution, misrepresentation and false accusation, we can plod cheerfully the weary way of life, with a hope of enjoying that more abundant life promised to the faithful.

"Why should we mourn and think our lot is hard?
'Tis not so, all is right!
Why should we think to earn a great reward?
If we now shun the fight!"

This is the theme and song of the righteous. This was the anthem the exiled Saints sang as they crossed the barren

desert from Winter Quarters to Salt Lake City! They cried unto the Lord in their distress, and He delivered them from the hands of the enemy. They sang of His goodness and He led them forth by the right hand of righteousness. Footsore and weary, hungry and fatigued, half-clad and destitute, they journeyed on, and the Father brought them to the land of their present inheritance, where they founded a city of habitation, and are now established in the tops of the mountains, exalted above the hills.

Our Father has ever proven a deliverer and a friend unto those who serve Him in spirit and in truth, then let all the faithful take courage, and be of good cheer. "I will never leave thee. I will never forsake thee," are His loving words to His erring children. Oh! that we might never leave Him, or forsake the truth, then our happiness here, and our salvation hereafter would be secured and made certain. He will never leave us, and if we will only cling fast to the word of God, strive for the guidance of His Holy Spirit, we may know that He is our stay, and our course in life pleasing and acceptable before Him. In the hour of trial let us draw near with a true heart in full assurance of faith, and when the clouds have rolled away, and we feel the warmth of the sun's bright ray, let us still be found faithful and true, honest in our convictions, and steadfast in our integrity to do the right. Let the wicked scoff, and the ungodly frown, truth will yet prevail, and righteousness reign supreme, while the glory of God shall be poured out upon all flesh.

Be not dismayed, but arise in the strength of the Mighty One of Israel. The goal is in sight, the day of redemption awaits the faithful and true. Cleave to righteousness and truth, that you may be raised at the last day to honor, glory, immortality and life eternal. Be not dismayed, though trials come, and tribulation visits you with affliction, for you have One who stands ready to grant relief, to bestow comfort, and minister consolation. Be not dismayed, though false accusations may arise against you, and vile abuse descend upon your head; the faith of the ancients should be your faith, and such a faith will give you strength to cope with anything. When fierce persecution makes you the butt of violence and oppression, remember the words of the Lord, "Be not dismayed," and the words of the Messiah, when in the throes of death, "Father, forgive them, for they know not what they do."

"Fear not, I am with thee, O, be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

LIFE'S COMPLETENESS.

There are no lives unfinished, incomplete. God gives each man at birth some work to do,
Some precious stone of strange prismatic hue
To carve and polish, till it shall be meet
To place within his temple, still and sweet.
Ere that be done, the soul may not pass through
The door to grander worlds, to aim more true,
To wider life with love's sweet joy replete,
And, if the working time be short, and earth
With its dear human ties be hard to leave,
Be sure that God, whose thought hath given thee birth,
Still holds for thee the best thou canst receive:
Be sure the soul, in passing through that door,
Though losing much, gains infinitely more.
—Christian Leader.

EDITORIAL THOUGHT.

Would you be immune from the odium of the world, then lock arms with worldlings, and love worldliness; then you shall be "Hail fellow well met." Would you so conduct yourself as to be the object of persecution, and the butt of ridicule? then join hands with the righteous, love godliness, and let revealed truth be your choice companion and wise counsellor, and you shall be counted a vain babblers, a rank impostor, a false prophet, heretic, crank and fanatic.

The truly brave man is he who dares to do right in the face of bitter opposition and fierce persecution; whose faith in God and the divinely established laws of salvation will enable him to forsake all, and glory in the knowledge of the truth.

Let us prepare ourselves for the gifts and blessings of heaven as Elisha for the mantle and priesthood of Elijah.

Boast not of riches, boast not at all, but be thankful that the Father of all mercies and good gifts has blessed you in the past, and even now holds out a helping hand to the unrepentant, wilful sinner.

"God hath commanded men everywhere to repent." Repentance, deep repentance, must take place in the heart and be manifest in the acts. If men fail to repent and fail to exhibit a godly sorrow for sin, with a sincere desire to sin no more, then they will most assuredly be punished, and they will fall and fester in their own corruption and wickedness.

No one need be idle; there is work for all, and blessed is the man who doeth with his might the labor assigned. Work will ease the mind, harden the muscles, and strengthen the body. Be not afraid to bend your back, or use your hands in honest toil, for there is a dignity attached to honest toil which makes the trusted laborer a worthy, upright man; a man whom all must respect and honor.

Do you not behold the "Signs of the Times?" The journals of the day bring new accounts of floods, distress, destruction of life and property! These things were to come to pass, and then the Lord of Hosts, Jesus, the light of the world, will suddenly come to His temple. Prepare yourselves, ye sons and daughters of men, and ye inhabitants of the earth, be ye moved to repentance so that when the Lord cometh He may be pleased to own and bless you!

Do not sit idle by and sing, "Rescue the perishing, care for the dying," but arise and let your light shine, that others may behold your good works and glorify God in the highest. As Christ is our Helper and Friend, so should we help and befriend each other.

The riches of heaven are eternal, the joys of the kingdom everlasting. All that the Lord doeth He doeth forever; His handiwork shall never fail. His love and gentle goodness will never fade or grow dim with age.

Let your anthem be, "Glory to God in the highest;" your daily life an exemplification of your seraphic muse.

"What doth the Lord require of thee but to do justly and to love mercy?"

THE MYSTERIOUS.

BY A. ARROWSMITH.

The age in which we are now living is, without doubt, the most wonderful through which the world has ever passed. These are peculiar times. Science is producing so much new food for thought that one must be indeed up and doing to keep pace with passing events.

Infidelity and agnosticism stalks rampant through the land, and daily we are being brought in closer touch with things etherial and the unknown world, so much so, in fact, that to the clear, thinking, unbiased mind the immortality of man is an assured fact.

Among the mysterious agencies being made use of in this age, we find Spiritualism taking an active part, also hypnotism and mesmerism. Either of these can be made the agent for good or for evil, and through them many marvelous things are accomplished.

The Bible specifically testifies to a time when Lucifer (the devil) should have such power as to cause fire to come down from Heaven, on the earth, in the sight of men, and deceive them that dwell on the earth by the means of such mighty miracles.

At this day it is impossible, without the spirit of discernment, to distinguish between good and bad, truth and error, right and wrong, and it is hard to detect where truth ceases and error commences.

When the Gospel was restored to this dispensation, Satan realized that truth had once more been introduced, and that, through faith, devils were cast out, the sick healed and the dead raised to life. Knowing that his power and dominion were in danger of being overthrown, he shook off the lethargy into which he had fallen and proceeded to introduce some of his wonders.

Spiritualism, with its rappings, mutterings and unintelligible jargon, was one of them, and it led many from the way of righteousness and truth, to the broad road of infidelity, some of these thus led away being among the grandest spirits of the day, whose noble souls have been deceived with this demonstration of the miraculous.

I believe it to be true that foolish and ridiculous spiritual agencies can make chairs and tables move, and there are powers at work which mortality cannot see, which will raise heavy substances from the floor; that will inhabit the tabernacle of mortality and demonstrate wonderful powers beyond the comprehension of man.

Often a medium who is illiterate and unlearned, will, under the influence of this power, deliver the most learned discourse, perhaps treat on philosophy, archaeology and the higher studies, or charm the hearers with beautiful music, as the case might be, thus making full use of the arts and sciences. It is a fact, however, that nothing new is ever brought out by this means, and what is done is simply a repetition of something formerly accomplished.

These peeping, muttering spirits do not teach us anything but the fact that man is a dual being, and that there is a spirit life closely connected with this mortal life. This system or sect does not recognize Christ as the Son of God, and right here is the key by which we find its source, and it thus discloses from whence

it came. The Apostle John says that every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, but is the spirit of deception, and anti-Christ.

These deceptive spirits have been known thousands of years. We read that before the peopling of this world by mortality, of a war in Heaven, where Satan and one-third of the hosts of Heaven, who followed him, were cast out on the earth, and ever since, they have been busy trying to deceive and decoy man from the path of virtue and truth.

Peter says, "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he might devour."

Upwards of 2,800 years ago Isaiah advised Israel to avoid these manifestations of evil. He says: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not the people seek unto their God? for the living to the dead? to the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

This condemns spiritualism and shows us plainly that a seeker after the mysteries pertaining to the dead and the beyond, must apply through the legitimate channel, viz., godliness, and the law and the testimony.

The magicians and soothsayers of ancient Egypt, Babylon and Assyria, who performed and worked their marvels through the channels of this "dark art," were able to turn rods into serpents, water into blood and bring frogs on the land of Egypt.

Saul, the King of Israel, disappointed at the withdrawal of his Priesthood and power, desired communication with the unseen world, he sought out a witch at Endor, who had the power to gratify his desire, and he held discourse with Samuel. The result of this interview was misery and death. The same would apply to all who seek after information in this forbidden channel, and is very graphically related in Shakespeare's Macbeth, who is described as a very ambitious Thane, who cruelly murdered the good King Duncan and his friend Banquo, that he might himself sit on the throne of Scotland. His conscience sorely troubled him, and he sought frequently the haunts of witches, that he might get consolation through their power. They gave him encouraging information, and he felt perfectly safe, but the result was deception and he died a miserable and untimely death, cursing the deceptive power which gave him the intensive and wicked encouragement to let nothing stand in the way of his ambition.

We therefore find that these many attestations of power, miraculous as they may appear, are lacking, and invariably those who seek for information through these influences, like Saul and Macbeth, only reap misery and death.

It is said "there is good in all things evil, could men but observingly distill it out," and because we find so much evil arising from the abuse of these powers, we find many who at once pronounce them of the devil and from beneath,

without an honest investigation. It is always easy to deny the existence of what we cannot understand; far easier than it is wise; for by such stubborn denials the world is often kept in pitiable ignorance of precious truth.

The mysterious happenings, which appear as supernatural, through the powers of hypnotism, are usually pronounced as impostors and humbug. Leading and acknowledged authorities say that hypnotism is really the basis for the explanation of much of the phenomena that has occurred and that now happens, and that psychology is a true science. They say that the mind of man is dual; it consists of a subjective part, or spirit, and an objective part, or intellect.

The subjective part is immortal, intensive, has control of the bodily functions, is the seat of instincts and memory.

The objective mind, or intellect, is mortal, depending upon the brain as its functioner, and declining its power as the brain declines its physical vigor. Our objective mind is given us to enable us to cope with our environments in this life. It is capable of inductive and deductive reasoning. It is the guide and controller (while we are in this life) of the subjective mind or soul, which it can fit for an eternity of bliss or remorse—that is—we have free will, we are free agents to work out our own salvation.

The All-Wise Creator has provided us with a perfect instrument; but it is left for us to decide whether or not we will keep it in tune and bring out all its music; till on its divine harmonies we soar aloft.

We are free agents, not machines. The subjective mind, when it passes from the control of the objective, accepts whatever premise is presented to it, and reasons from that premise, with wonderful power and acuteness.

It is therefore through the power of a natural law that hypnosis is produced and the subject made to operate, apparently, supernaturally. The objective mind sleeps; the subjective mind is on the alert to receive and grasp any suggestion which is earnestly made to it, by a spoken word or concentrated thought. It is thus disease and sickness is cured in many cases; also men of immoral tendencies have been benefitted through this power.

The "Book of Mormon" declares that the Spirit of Christ is given to every man, that they may know good from evil; "everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God; but whatsoever thing persuadeth man to do evil, and believe not in Christ, and deny Him, and serve not God; then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither doth his angels; neither do they who subject themselves unto him. Then Mormon goes on to say, "Seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge, ye shall also be judged. Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing and condemn it not, ye certainly will be a child of Christ."

We all know in past ages that the truths advanced by Copernicus, Galileo,

Newton and others were rejected by a bigoted and superstitious people. Even in recent years many truths have been kept back and withheld, through bigotry, being prejudged as falsehood of the devil. Modern Christendom has rallied against some of the grandest discoveries in this century, simply because they conflicted with their supercilious, arrogant and unscriptural forms of worship and their misconception of the Word of God.

Faith is a mighty fulcrum in moving the powers with which we are surrounded, and God's laws are natural laws; so that if one of His children understand some of nature's laws and can even call down fire from Heaven, he will operate his power through a natural law, God's law. Such a man might be wicked and evil, but his understanding and application of a truth brings the fire, nevertheless. Evil is nothing but truth corrupted and misapplied, and God does not always reveal His truths through His Church.

Edison has been a grand instrument in revealing some of the powers of God, through electricity, and Edison does not believe in vision and revelation and does not understand the channel from whence he gets his inspiration; but he is God's instrument, notwithstanding.

The fakir in India who is the most successful hypnotist is described as living meagerly, on the most simple diet, and he strives to keep his body pure, that it might be a fit receptacle for the influence which gives him power in his profession. Anciently the most wise men sought seclusion in the deserts, macerated their bodies and held long fasts. They were desirous of communication with the spirit world, and if we are to believe history many of them attained great knowledge on things ethereal. It is true that many fanatics would sit for years in silent contemplation of the sufferings of Jesus, and it is related that the nail marks, as suggested by thought, would appear on their hands, feet and side.

My object in writing the above is that we might be careful in judging between right and wrong, good and evil, and not condemning everything we see, because we don't understand it. God is operating and controlling all things, and He sometimes makes the wrath of man praise Him. Let us therefore learn how to separate truth from error and apply it in our lives.

The principle of faith has, in the past, as well as the present, been the most potent factor in disclosing the mysterious. Realizing this, we find the Christian Scientist and many others working miracles and healing the sick.

The Roman Catholic exercises faith in the bones and clothing of departed Saints, and they actually idolize such relics. Strange to say, they often obtain miraculous blessings through the faith and prayer they offer these idols.

Many pilgrims who seek for health through the waters that have been blessed by Saints in the past and who bow with reverence and worship to the bones of some supposed Saint, receive benefit, and sometimes, if we are to credit history, many are cured from disease.

Through the exercise of faith these results are brought about, as Jesus would say, "Thy faith hath made thee whole." If some poor superstitious and ignorant fanatic bows down and worships a yellow dog, or even some old rags or bones, be it the coat of Joseph, the carpenter, or the raiment of Jesus, the soldiers of Rome cast lots for, or the bones of a primitive Saint, no matter, that poor soul

is a child of God, and an object of compassion, entitled to the respect of a just and merciful Father, providing, of course, the individual is honest, knowing no better, and does the best he can. His poor weak soul, like the Hindoo fakir, is willing to do anything, according to the knowledge and education it has imbibed, to get eternal bliss and immunity from pain, sickness and disease, both body and spirit.

There is a true and a false faith. They will both work wonders. To illustrate, I will relate a circumstance: Some years ago a school of medical men, desiring to test the powers of the imagination, secured for their test a man condemned to die. They blindfolded him, gagged him and bound him to a chair, and while he sat thus, unable to speak or see, he was able to hear all they said. They spoke of how they would open the jugular vein, and by so doing the victim would die inside of five minutes.

One student held his pulse, another a watch, whilst another poured blood trickling from the poor fellow's neck into a bucket by his side. The doctor pricked the neck with a pin without injury, but this poor victim of experimentation imagined, fancied, or had faith, false faith if you please, that he had been subjected to the knife, and he believed what the doctors said, that within five minutes he would bleed to death. He heard the blood as it trickled into the bucket, and the false faith that he exhibited caused him to die within the limit.

Many such illustrations could be cited, showing the powers of the imagination, when controlled by a false faith. Why should not this same faith have also a healing influence upon the weak-minded fanatic, even should he exercise it on old bones and relics of the middle ages?

All mankind are the children of the Eternal Father, and the principle of faith is a part of their spiritual inheritance as His sons and daughters. They can all come unto Him in sincere and earnest prayer—and no matter what may be their race or creed, He will regard their devotion when they seek to serve Him as best they can. We therefore do not think that the ears of Deity are open solely to the members of one particular religious body. Faith is not confined to any specially selected individuals. "God is no respecter of persons." The Savior said: "All things are possible to them that believe." We must give God credit for all good things, and attribute all evil to Lucifer.

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers, Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 60 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory, traversed, address J. F. Aglar, general agent, St. Louis, Mo.

This is my commandment; that ye love one another."

WOODRUFF MONUMENT DEDICATED

Deseret Evening News, Nov. 10, 1900.

The monument to the memory of the late President Wilford Woodruff was dedicated with imposing ceremonies in the city cemetery at 1 o'clock today. Something like 100 people were in attendance, mostly members of the family of the departed President. By request the male quartette, consisting of Messrs. Pyper, Whitney, Patrick and Spencer, furnished the music and opened with the hymn "Lord, We Come Before Thee Now." Apostle Heber J. Grant then made a few remarks, speaking of the pleasure it had given the General Board to receive the responses with which their request for subscriptions from the Mutual Improvement associations throughout the Church in aid of this cause had been met, and asking the blessings of God upon the family of President Woodruff.

Elder James Woodruff, son of President Woodruff, then returned thanks to the General Board on behalf of the family, and appealed to all the members of his father's family to so live that he would never have cause to blush for his sons and daughters.

Apostle Lund expressed pleasure with the beautiful monument and said its plain, solid character indicated fittingly the man who rested beneath it.

President Joseph F. Smith stated that the granite from which the monument was built came from President Woodruff's native State, Connecticut. He said he was grateful and proud to see this monument erected to the memory of one who had been so loved as President Woodruff, but he desired to say that the record he had made in life would outlive this monument, and when the granite had mouldered into dust his work would still be remembered, and his great labor known by millions yet unborn. He congratulated the family, and all who had contributed to this monument, that the work had been done under such happy auspices. He urged the members of the Woodruff family to honor the memory of their father, and this they could do in no better way than by showing by their lives and works that they appreciated the example he had set.

President George Q. Cannon followed, speaking of the providence shown in the raising up of men of distinguished characters to stand at the head of this work since its commencement. He told of Joseph Smith's special adaptation for the great work he had to perform during his life, and said that when he felt it seemed as though no one could be found to fill his place. Yet President Brigham Young had been raised up, and he was a man well fitted for the problems with which he had to contend. Then came President Taylor, who had himself been almost a martyr, and whose familiar name was "the champion of liberty." Following him came President Woodruff, a man whose character was the most childlike, humble and unassuming and free from ostentation and pride, more so than that of any character he had ever known among his people. He was the embodiment of truth and innocence, and yet a man of undaunted courage. This was well shown by the "manifesto" which had been issued by him. The speaker said, knowing Brigham Young and John Taylor as he had, he doubted whether they could have brought themselves to do what President Woodruff did in that respect. It seemed as though the Lord had decreed in advance that Wilford Woodruff should be the man to do that

work. He spoke of President Snow's particular mission on earth and said he possessed the particular qualities of mind and character that enabled him to perform it, and closed with an appeal to the members of the Woodruff family to tread in the footsteps of their father.

The dedicatory prayer was then feelingly pronounced by President Joseph F. Smith, after which the quartette rendered "The Last Hope," and Bishop John R. Winder offered the final prayer.

Elder Thomas E. Hull, on behalf of the family, thanked those who had taken part in the services and the assemblage dismissed.

The beautiful monument is of solid granite, and faces east and west. On the north front are inscribed the words, "Fourth President of the Church of Jesus Christ of Latter-day Saints, 1880-1898." On the west side is inscribed the names of the wives of the deceased: "Phoebe W. Carter, born March 8th, 1807, died Nov. 10th, 1885. Mary A. Jackson, born Feb. 18th, 1818, died Dec. 25th, 1894." The monument cost about \$1,500, nearly one-half of which was subscribed by the members of the Young Men's Mutual Improvement Association, and the remainder by the Woodruff family. It was erected by Elias Morris & Sons Company.

HONOR GOD'S PRIESTHOOD.

BY ELDER W. G. MILES.

It has long been an established fact to the reasoning mind that when God, in past ages, designed to accomplish a certain work upon earth He did it through His servants, who were divinely chosen from among men, and upon whom He conferred His Priesthood or authority. At one period of the world's history so great became the inclination of a people to honor God's Priesthood, and so complete and perfect became their love for each other, that they were translated with their beloved Prophet and leader, Enoch. At another time in the history of the world we find the people almost universally repudiating God's Priesthood and Prophet, Noah, bringing upon themselves the displeasure of a just Creator, manifest by their total extermination in flood. We will not dwell longer upon the condition of man at this stage, but hastily come to the time when God sent His only begotten Son into the world, who was to do not His own, but His Father's will.

As He Himself has said, "For I came down from Heaven not to do mine own will, but the will of Him that sent me," (John 6:38), and that Jesus held the Priesthood of God, with power to confer it upon others, is very evident from His teachings, especially His words recorded in John 14:10, wherein He tells us that the Father dwelleth in Him. By a further investigation of Scripture, we find that Christ did not withhold this Priesthood from others, but it was extended unto the Apostles and those whom He had chosen. The object of this article is not to make a lengthy explanation of this subject, but to briefly point out the necessity of, and the safety in, honoring and obeying those who hold the Priesthood of our Creator; and on the other hand the apparent danger encountered by those who ignore these divinely authorized servants. No better understanding can be had on this point than that given in the words of Jesus as recorded in Matt. 10:40-42, wherein He says, "He that receiveth you receiveth me;" also in Matt. 25:35-46, "Inasmuch as ye have done it unto one of the least

of these, my brethren, ye have done it unto me," showing very decisively that whosoever will not receive those servants, sent of Him, but will mistreat them, shall be held just as responsible as though they rejected the Son of God Himself.

But in this advanced age of bigotry and intolerance, when men are professing great piety and holiness, we find them ready on every side, not only to repudiate, but put to death those holding God's Priesthood, and bearing to them the fruits of the Gospel.

Let the world awake from her profound sleep of spiritual darkness and shake off the iron-clad fetters of superstition and error, which are binding her inhabitants so close.

And to those desiring to be among the righteous few, who shall inherit the kingdom prepared from the foundation of the world, let them become submissive to the will of God, by honoring, upholding and sustaining His Priesthood here upon earth.

THE END OF THE WICKED.

BY ELDER J. W. BERRY.

Varied conclusions have been presented to my mind recently regarding the final destiny of the ungodly and sinners. Many people strive hard to justify themselves by becoming members of some church, and then cease their good works, forgetting that they have an individual labor to perform, to gain the blessings of the Lord hereafter. The Bible is sufficient to at least satisfy the earnest, who desire to know what is required of them. Mark well the prayer of the Psalmist David, "Draw me not away with the wicked, and with the workers of iniquity, which speaketh peace to their neighbors, but mischief is in their hearts. Give them according to their deeds, and according to the wickedness of their endeavors; give them after the work of their hands; and render to them their desert." (Psalm 28:34). We can see by this petition that he desired assistance from the Almighty that he might be enabled to cease an association with the ungodly.

We will notice in the following verses that Solomon makes mention of some praiseworthy deeds, and their opposite vices. "The fear of the wicked it shall come upon him, but the desire of the righteous shall be granted. As the whirlwind passeth, so is the wicked no more, but the righteous is an everlasting foundation. As vinegar to the teeth and as smoke to the eyes, so is the sluggard to them that sent him. The fear of the Lord longeth days, but the years of the wicked shall be shortened. The hope of the righteous shall be gladness, but the expectation of the wicked shall perish. The way of the Lord is strength to the upright, but destruction shall be to the workers of iniquity. The righteous shall never be removed, but the wicked shall not inhabit the earth." (Prov. 10:24-31). Is it not our desire to inhabit the earth? The Savior says "the meek shall inherit the earth."

The Apostle Paul in his letter to the Thessalonians gave warning of the appearing of the anti-Christ, who should shortly visit them. He said, "For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." (II. Thess. 2:7-8). Read carefully the words of Job, and you will readily see that the trans-